

7651 THE  
TEMPER  
OF  
JESUS

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Towards His  
ENEMIES,  
AND HIS  
GRACE to the Chief of  
SINNERS,

In his Commanding the GOSPEL to  
Begin at Jerusalem.

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By B. GROSVENOR.

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*Thomas Fletcher*

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# The Temper of Jesus, &c.

LUKE XXIV. 47.

*And that Repentance and Remission of Sins  
should be Preached in his Name among  
all Nations :*

BEGINNING AT JERUSALEM.

**O**UR Lord Jesus being risen from the Dead, the Method He uses to demonstrate to His Disciples the Certainty of so great a Miracle, is very compleat. He begins with their Senses, showing himself to them, and offering to be Touch'd and Handled, v. 39. *For a Spirit has not Flesh and Bones, as you see me have.* He next addresses to their Faith, by Arguments from Scripture, proving, that *those things must needs be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning him,* v. 44. And, lastly, compleats the Conviction, and furnishes Them to make the best use of it, by opening *their Understanding,* v. 45. *Then opened he their Understanding, that they might understand the Scripture, that thus it behoved Christ to suffer, and to rise from the Dead the third Day, and*  
A 2 *that*



*that Repentance and Remission of Sins should be preach'd in his Name, beginning at Jerusalem.*

From which Words we may observe,

I. *That Repentance and Remission of Sins are both the Fruits of Christ's Death and Resurrection*; since it behoved Christ thus to suffer and rise, that they might be preached. Had He not Dy'd and Rose again, there would have been no Forgiveness. There might indeed have been a kind of Repentance, such as in Hell, or such as that of *Judas*, which sent him thither; a Repentance unto Death and Despair: but Repentance unto Life, and Remission of Sin, are the Blessed Fruits that grow out of the accursed Tree, and do rise with our Lord Jesus out of the same Grave. 'Tis Christ that died, yea, rather that is risen again, that is the Ground of that following Challenge, *Who shall lay any thing to the Charge of God's Elect?*

II. *Obs. Repentance and Remission of Sins go together, both in the Commission, and in the Nature of the thing.*

To preach *Repentance* is as truly the Design and Business of the Gospel-Commission, as to preach *Remission of Sins*. Consequently, if I preach the Nature of Repentance, the Motives to it, the Necessity of it, 'tis all Gospel;  
'tis



'tis what the Law knew nothing of, made no Allowance for, but this makes one half of the Gospel-Commission.

Repentance, is a revolted Sinners Returning back from Sin and Satan, from the World and Self, to God, his Original Happiness; as to his Sovereign Lord, to be obeyed; and his best Portion, to be enjoyed; depending for Acceptance on the Recommendation of the Mediator. For this End Christ came into the World, with this he began his Ministry, *Repent, for the Kingdom of Heaven is at hand.* With this Message were the Apostles and Ministers sent *into all Nations*, and it would be very strange indeed, if Christ, His Apostles, His first Ministers, and His own Commission too, should be all of them only in a Legal Design, and govern'd by a Legal Spirit.

III. Obf. *The Gospel-Commission and Offer is without Exception of Nation or Persons; that Repentance and Remission of Sins may be preach'd unto ALL NATIONS.*

Impenitence and Unbelief make the only Exceptions: *They* do indeed effectually keep our Names out of the Book of Life, the List and Characters of those whom the Gospel appoints to Salvation. It's no Imputation upon God that the *Light of the Knowledge of the Glory of God in Jesus Christ*, is not as universal

fal as the Light of the Sun ; and that the Book of Scripture is not read, where-ever the Book of Nature lies open. *Their Line is gone throughout all the World* ; and where-ever one Line of Nature's Law is writ, it might have been interlined with Gospel-Discoveries, if it had not been their own Fault, for the Commission was as wide as possible, but they would not suffer it to run ; and though it was commissioned into *all Nations*, those very Nations absolutely refused it, and cannot justly tax Providence for the want of that which they would never receive.

IV. Obf. *These great Blessings of Repentance and Remission of Sins are commanded to be offered in the first place to some of the vilest of Sinners, beginning at Jerusalem.*

It's very affecting, that the *first Offers* of Grace should be made to those, who of all People in the World had done it the most Despite ! That the Heavenly Gift should be tendered to those *First*, who least Deserved it ; not that any can Deserve it at all, for then it were not Grace ; but *they* of all People had most Deserved the contrary ! That *they* who had abused Christ to a Degree beyond the most pitiful Description, should yet lie uppermost in His Care, and stand foremost in His Pity, and find so much Mercy from one, to whom they showed none at all !

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One would rather have expected the Apostles should have received another kind of Charge; and that Christ should have said, *Let Repentance and Remission of Sins be preach'd*, but carry it not to *Jerusalem*, that wicked City, that has been the Slaughter-house of my Prophets, whom I have often sent. After them I sent *John the Baptist*, a burning and a shining Light, him they killed in Prison. *Last of all*, I My self, the Son, *came also*; and Me, with wicked Hands, *they have crucified and slain*. They may do the same by You; *the Disciple is not like to be better (treated) than his Lord*: Let not the Gospel enter those Gates, through which they led Me, its Author, to Crucifixion.

I have been preaching there my self this three Years, I have mingled my Tears with my Sermons, I have supported my Pretensions and Character from the Scriptures of *Moses* and the Prophets, I have confirmed them by Divine Miracles, and sealed all with my Blood, *yet they would not give Ear!* *Oh Jerusalem! Jerusalem!* all that I have left for thee now is, what I have before dropt over thee, *viz.* a compassionate Tear and Wish, *that thou hadst known in this thy Day the things that belonged to thy Peace!* but now they are hid from thine Eyes; and so let them remain, for I charge you, my Apostles, to *preach Repentance, and Remission of Sins, to*  
all



*all other Nations, but come not near that wicked City.*

But God's Thoughts are not as ours, neither are his Ways as our Ways ; *but as far as the Heavens are above the Earth, so are his Thoughts and Ways above ours.* Our way is, to make the chief Offenders Examples of Justice, to avenge our selves upon those who have done us Personal Injury and Wrong ; but Christ chooses out these, to make Examples of Mercy, and commands *the first Offer* of Eternal Life to be made to *them*, and all the World are to wait till *they* have had the first Refusal of the Gospel-Salvation.

As if our Lord had said, It's true, my Sufferings are an universal Remedy, and I have given *my Life a Ransom for many, that the Gentiles afar off might be brought nigh, and all the Ends of the Earth might see the Salvation of God,* and therefore go into all Nations, and offer this Salvation as you go ; but, lest the poor House of *Israel* should think themselves abandon'd to Despair, the Seed of *Abraham*, mine ancient Friend ; as cruel and unkind as they have been, go, make them the *First Offer* of Grace, let them have the First Refusal of Gospel-Mercy : Let them that struck the Rock, drink first of its refreshing Streams ; and they that drew my Blood, be welcome to its healing Virtue.

Tell

Tell them, that as I was sent to the *lost Sheep of the House of Israel*, so, if they will be gathered, I will be their Sheppard still. Though they despised my *Tears*, which I shed over them, and imprecated my *Blood* to be upon them, tell them, 'twas for their Sakes I shed *Both*, that by my Tears, I might soften their Hearts towards God; and by my Blood I might reconcile God to them.

Tell them *I live*, and because I am alive again, my Death shall not be their Damnation; nor is my Murther an unpardonable Sin, but that the Blood of Jesus cleanseth from all Sin, even the Sin by which that Blood was drawn.

Tell them, you have seen the Prints of the Nails upon my Hands and Feet, and the Wounds of the Spear in my Side, and that those Marks of their Cruelty are so far from giving me vindictive Thoughts, that every Wound they have given me, speaks in their Behalf, pleads with the Father for Remission of their Sins, and enables me to bestow it; and by those Sufferings which they may be ready to think, have exasperated me against them, by those very Wounds, court and persuade them, to receive the Salvation they have procured.

Nay, if you meet that poor Wretch that thrust the Spear into my Side, tell Him, there is another Way, a better Way, of coming at

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my Heart, even my Heart's Love, if He will repent, *and look upon him whom he has pierced, and will mourn,* I will cherish him in that very Bosom he has wounded, He shall find the Blood he shed an ample Atonement for the Sin of shedding it. And tell him from me, He will put me to more Pain and Displeasure by refusing this Offer of my Blood, than when he first drew it forth. In short,

Though they have gainsay'd my Doctrine, blasphem'd my Divinity, and abus'd and tormented my Person, taken away my Life, and what is next valuable to every honest Man, endeavour'd to murmur my Reputation too, by making me an Impostor, and imputing my Miracles to a Combination with *Belzebul*; However, go to *Jerusalem*, and by *Beginning* there, show them such a Miracle of Goodness and Grace, that they themselves must confess too Good for the Devil to have any Hand in, too God-like for him to be assisting to; that may convince them of their Sin, and at the same Time, that nothing can be greater than their Sin, except this Mercy and Grace of mine, which, *where their Sin has abounded does thus much more abound,* Beginning at *Jerusalem*.

I shall further improve this Passage by speaking to the following Things.

I. For

I. For what Reasons, special to that Place and People, must the Gospel first *begin at Jerusalem?*

II. For what Reasons, common to the Case of all Great Sinners, is the Lord Jesus so desirous of their Conversion, and that they should know that He is so?

I. For what Reasons, special to that Place and People, must the Gospel first *begin at Jerusalem?*

§ 1. *Christ was first promised to them, and therefore must first be offered to them. He was the Mercy promised to the Fathers. The Time of his Coming, is call'd the Time of the fulfilling of the Promise, in the Hope of which they waited instantly Day and Night, to whom pertained the Adoption, the Glory, the Covenant of Promise, the Giving of the Law, and the Service of God, and the Promises.*

The Promise of the Messiah was the peculiar Entail of that Family, Of whom concerning the Flesh Christ came. Indeed in Him also do the Gentiles trust, but we come in as Legatees to the New Will and Testament in His Blood, whereby, he cut off the Entail, and brought Jews and Gentiles upon the same Terms for Salvation, viz. *He that believeth shall be saved to the Jew FIRST and then also to the Gentile.*



§ 2. *The Wisdom of God thought fit, to lay the Foundation of the Gospel at that Place, where its Foundation was first struck at.*

The Report of His being stolen away by his Disciples, was a Blow at the Root, for if Christ be not risen, our Faith is vain, and our Preaching is vain; therefore, do you go first to Jerusalem, and confute that Lie. Tho' 'tis a Lie that has the Countenance of some in Figure and Authority, yet, you must confront it, *You are my Witnesses of these Things*, v. 48. and by your Testimony I must dissipate that Artifice of the Devil. *Satan - 14* *St. M*

For otherwise, Christianity must have offered it self to the World around, with great Disadvantage, if it had not first shown it self at Jerusalem, and asserted the Resurrection of Jesus to the Teeth of those, who were hired to disperse that ill contriv'd Lie, \* of His being stole away. The Nations might suspect, that the Doctrine of Jesus durst not show it self at Jerusalem, for Want of sufficient Evidence of the Resurrection, of its Author. But your Testimony will either satisfy, or leave them without Excuse. You are a sufficient Number, you are of approved Honesty, your Interest lies another Way, *That* should lead you rather

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\* So St. Austin calls it. For (says he) if the Soldiers were asleep, how did they know his Disciples stole him; if awake, why did they let them do it?

to fall in with the Spirit of the Times, and to find your Account in running down the suffering Cause, you cannot bear your Testimony without Hazard, Damage, and Ruin ; and 'twas never known, that any Men forged Lies to their own undoing, knowing, as you do, that it will be so. Besides, your Testimony shall be confirmed by Signs, Wonders, and Miracles ; not only, performed by your selves, but by those also, who shall by your Testimony believe in me. All which renders your Testimony sufficient to lay the Foundation of the Gospel sure, even at that very Place, where its Foundation was chiefly attack'd.

§ 3. Upon hearing the Gospel preach'd elsewhere round about them, they might be apt to think, that, for the Greatness of their Crimes they were pass'd by, neglected and abandon'd.

§ 4. Their Day of Grace was like to be the shortest.

Begin at Jerusalem, for, yet a little while and there will be no Jerusalem standing ; their Glas has but a little while to run, Yet 40 Years and Jerusalem shall be destroy'd. Their Nation, Polity, and Temple, shall be no more. † You will have Time then to go over the Nations, but to those who have so little Time

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† Ἀρ' α ὃ ἐπαθεν, ἕως τ' κατὰ σέξοντος Ἱερουσαλὴμ γίνουσαι ἔτη μὲν μινες γ'. Clem. Alex. & Origen. cont. Gellum. Lib. 14. p. 174. Ed. Cant. reckons it 42 Years.

remaining, none should be lost, *Begin therefore at Jerusalem.*

§ 5. *'Twas foretold by the Prophets, that the Gospel should begin there, and from thence take its Rise and Progress into all the World; that out of Zion should go forth the Law, and the Word of the Lord from Jerusalem; that in Zion he would lay a Foundation Stone. Say unto Zion, Thy King cometh, The Tenour of several Scripture Prophecies of Gospel Times, besides these that follow, Isa. 2. 3, 4. Mic. 4. 2. Ps. 110. 2. Isa. 28. 16. Is. 40. &c. So that, to begin at Jerusalem was one Prophetical Mark of the Divinity of this Dispensation; the Church did hereby know where to look for their Messiah. That the World might not be at a Loss in this, He order'd His Prophets long before to point out Time and Place.*

Besides, 'twas fit that the Son of David, who was to have the Throne of his Father David, should begin his Kingdom at the City of David. And farther, 'tis considerable, how far some Prophecies, which we commonly understand of the Calling of the Jews, were to receive their Accomplishment at this Time, by the Apostles successful Execution of this Commission among them, whereby so many Thousands of them were converted.

§ 6. *For a standing Example of the Riches and Freeness of the Grace of Christ, in the Offer of it to the vilest of Sinners.*

*Begin*



*Begin at Jerusalem*, and after the saving Efficacy of my Grace appears *there*, no one will question the Possibility of their own Salvation. Shall not a poor penitent Sinner be accepted, when the vilest of Sinners are courted? Poor Sinners of the *Gentiles* must not question His Grace, when they see it offer'd to His Murtherers. When they see Him willing to have Mercy upon those who had no Mercy upon him, and desirous of no other Reparation for the *Injuries* they did him, but only, that they would not refuse the *Grace* he now offer'd to them, and that too before all the rest of the World.

II. For what Reasons common to the Case of all great Sinners, is our Lord so desirous of their Conversion, and that they should know that He is so?

That He is willing they should be converted and saved, is very plain. He has not left this to be made out by Inference and Deduction, but has asserted it in so many Words. *He is not willing that any should perish, but that all Men should come to the Knowledge of the Truth and be saved.*

His Behaviour towards some of the vilest of Sinners, demonstrates, to what low Degrees of Condescension He can stoop, with how much Tenderness He will use those upon their Return, whom, by such indulgent Measures he endeavours to reclaim.

I am affected when I read, that God stay'd till the *Cool of the Day*, an Emblem of rebated Anger, before He comes to deal with fallen *Adam*; and then follows the Sinner with a Promise, who was endeavouring vainly to hide Himself from a Curse; *the Seed of the Woman shall break the Serpents Head*; what a seasonable Relief and Stay to a trembling Rebel.

To hear God Himself preach the Gospel to *Cain*, the first Murtherer, the first Persecutor, *that wicked one, what is this that thou hast done? The Voice of thy Brother's Blood crieth to me from the Ground*; there's Conviction: *if thou dost well, shalt thou not be accepted?* there's the Promise upon Repentance. So that 'tis not the Murther of a Brother, nor the Murther of a Saviour, that can sink a penitent Soul into Hell; for then God could not have told *Cain*, after He had kill'd His Brother, that, *if he did well he should be accepted*; nor could *Peter* have told the Murtherers of our Lord, that, *if they repented, their Sins should be blotted out against the Times of Refreshing should come from the Presence of that Lord*, whom they slew.

*Manasseh* was proverbial for Wickedness, fold Himself to work Iniquity, and thereby to ~~the Devil~~ and yet God did not suffer Satan presently to run away with the Purchase; but by a sore Affliction brought Him to his Knees,

Knees, humbled and reformed him; and if he was not truly converted and sav'd, still the Method God used with him, was the ready way to it.

When Christ came into the World *bringing Salvation*, to whom did He offer it? Was it not to *Publicans and Harlots*? Publicans, - the worst of Men accounted; and Harlots, the worst of Women? Giving this Reason, that, *He came not to call the Righteous, but Sinners to Repentance.* 'Twas with this good Design He kept such bad Company. And as a Specimen of His saving Power, He carry'd about with him several of those Notorious Converts, as it were with this Proclamation; Behold, the mighty things my Grace can do, what Sinners I can reclaim, what Sins I can pardon, and how many ~~Evils~~ *Evils* I can cast out. Look upon these and believe, that I am *able to save to the utmost all that come unto God by me*; Look upon these and believe, that no Kind, Number, Degrees of Sins, can keep a Man out of Heaven, that does not keep him from coming to Christ.

The Woman of *Samaria*, a lascivious Person by her own Confession, and by Christ's Discovery, yet with how soft and winning an Address does He assure her, *If thou hadst known the Gift of God, and who 'twas that said unto thee, Give me to drink, thou wouldst have ask'd of him, and he would have given thee,*



*thee, &c.* To covetous *Zacheus*, He says, *This Day is Salvation come to thine House.* Salvation to be had for fetching was great Grace, but He brings it home to his House.

How He dignifies his Sufferings, how He turns the Ignominy of his Cross into Glory, by proving the saving Merits of his Death in the Conversion and Salvation of the Dying Thief! There the poor Wretch hung, bleeding his last: With what Eyes, with what Heart and Thoughts, must the expiring Criminal survey a Jesus hanging by him upon a Cross, covered with Blood and Scorn? so as to collect the Remainder of his Breath into such a Prayer, *Lord, Remember me when thou comest into thy Kingdom.* What? to a Dying Person for Life! to a Crucify'd Jesus for a Kingdom! to One, that appeared out-cast by *Jews*, and deserted even by his own Disciples, to such a One, for Admission to the Kingdom of Glory! How extraordinary the Request? How gracious the inward Operations that produced it? And how speedy and full the Answer, *This Day shalt thou be with me in Paradise?* I will carry thee up with me into Heaven, as the Fruit of the present *Travail of my Soul*, as a Trophy of my Victory over Satan, and will show thee there, as part of the Spoils that shall adorn my Triumphs over Hell and its Powers; and as the Earnest of the full Recovery and Salvation of all those,

for

for whom I am now Dying. He snatches from the very Brink of Hell, one that seem'd not only void of Grace, but past Grace; and melts the Heart in an Instant, that had been hardning for many Years.

St. Paul speaks of himself as if he were a Monument set up by Christ to bear such an Inscription as this, *1 Tim. 1. 16. This is a faithful Saying, and worthy of all Acceptation, that Jesus Christ came into the World to save Sinners, of whom I am Chief. Howbeit for this Cause I obtained Mercy, that in me first Jesus Christ might shew forth all Long-suffering, for a Pattern to them who should hereafter believe on him to Life Everlasting.*

The Crucifixion of our Lord was the dolefullest Tragedy Cruelty ever acted, or Sorrow could describe. Where-ever the Guilt of it could fall, one would think it should be with Weight enough to sink them below the Reach of Mercy. The Apostle charges it home upon Jerusalem; *Him — You have taken, and by wicked Hands have crucified and slain.* Never can any Minister again preach to so wicked an Auditory, till a new kind of Wickedness arise, greater than the Murder of the Lord of Life. Yet, to wash these wicked Hands from the Guilt of all they had done, he tenders the Laver of the Blood of Christ, inviting them to Repent, and be baptized in the Name of Jesus Christ, every one of you, for

*the Remission of Sins, and ye shall receive the Gift of the Holy Ghost, every one of you, not excepting any that were concerned in it, not excepting any of those Priests, that perswaded the Multitude to ask Barabbas, and destroy Jesus; nor him that spit in His Face, or struck him on the Head; nor him that thrust the Spear into his Side, if any of these should be in the Crowd; and he was so happy as to prevail with about 3000 of them at that one Sermon: And a little while after we are particularly inform'd, that, Some even of the Priests also were obedient to the Faith. A Thing so much the more worthy of Remark, to the Honour of the Word and Grace of God, as the Knowledge of those sort of Men did both aggravate the Crime of their Disobedience, and inable them beyond others to parry off the Conviction of it.*

*Simon Magus, though he had been a Sorcerer, yet upon Profession of his Faith and Subjection to Christ, the Apostles were so far from supposing that he could not become a Christian, or that the Mercy of God did not extend even to such a Character, upon Repentance, that they baptized him: And when afterwards it appear'd, that he was yet in the Gall of Bitterness; and the Bond of Iniquity, and had only acted an Hypocritical part; nevertheless, to show that if he were yet lost, it could not be from any Defect of the saving Grace*



Grace of God, but from his continuing to be a Hypocrite, they send him to the Grace of God by Prayer, *That the Thoughts of his Heart, as vile as they had been, might be forgiven him.*

The Reasons of this merciful Conduct towards the vilest and greatest of Sinners may be such as these.

§ 1. *The Desperateness of the Case of Great Sinners makes it needful, that they should have good Assurances.*

Their Danger is more near and imminent. They are upon the very Brink of Destruction. Their Damnation lingreth not, but hastens to meet them, and they at the same time are advancing apace toward that; as *Goliath*, with large Steps, made haste to meet the fatal Sling and Stone, with which *David* also ran toward him at the same time. Their Sins are a vast Number, the Cry of them loud for Vengeance, the Weight and Aggravations of them are heavy; Satan the Executioner has them bound in the Chains of Lust, under the Sentence of a condemning Law; the Justice of God is whetting its glitt'ring Sword to cut them off; and there is but a *single Breath* between them and Damnation, which may very easily and suddenly be stopt: So that the Mercy is greatly heightned in being offered to such as these in the first place, and with a particular Sollicitude to win them over: *This Wine must be given to them that are so ready to perish.*

Besides

Besides this, 'tis with great Difficulty that Great Sinners, upon Conviction, are even now brought to believe there is Mercy for them: it would have been harder still, had there been no Instances of extraordinary Grace to Sinners of an uncommon Size.

Had the Gospel taken a large Round before it had come to *Jerusalem*, the Proffers of Mercy would not have been so easily believ'd, as when they came so fresh from his own Lips, whose Anger they had much more Reason to fear, than to hope for his Mercy; but the unparallel'd Grace of sending it to them first, was superiour to all Objection. This sets it as much above all Doubt and Scruple, as it was beyond all Example or Expectation. Indeed, before Sinners are awaken'd to a Sense of their Sins, and of God's Justice, they are very confident of his Mercy; The Mercy of God is Infinite, say they, Goodness is his Nature, He never made any Creatures to do them any hurt, and 'tis an easy thing enough to entertain the Hopes of Salvation through the Merits of Christ, and the Mercy of God: But how suddenly is the Style alter'd, upon a deep Conviction of Conscience, and the opening the Eye to see the Number, Nature, and Aggravation of their Sins, together with the Law, the Holiness and Justice of God arming against them? Then, Is there Mercy for such a Wretch as I? Is it possible for me to be saved?

saved? Can so black a Soul as mine be wash'd into Purity, and so much Guilt as I have contracted be removed? They who before thought Sin but a Trifle, are now ready to think it all unpardonable; They who a little before were ready to say, There is no Fear, are now ready to conclude, There is no Hope: They now do as much need the Encouragement of such an Instance as this, as before they were ready enough to abuse it.

§ 2. *The Conversion of a Great Sinner renders the Grace of God the more Glorious.*

Begin at Jerusalem, and the Wonders of my Grace there will raise my Name JESUS to its just Esteem in the World. The Saviour, the God will appear in all their Height and Lustre, and my Power to save to the uttermost all that come unto God by me. Let the World see what Distempers the Skill of this Physician can heal, and what Sins the Grace of God can pardon: It's like the Honour a Physician gains by healing a Distemper given over by all others. Jerusalem seemed abandoned to Sin, Misery and the Devil when Christ said, *Now the things of thy Peace are hid from thine Eyes, thine House is left unto thee desolate.* A desperate Case! He must be mighty to save indeed, that undertakes such a Case as this. And yet, that future Ages might believe there could be no such thing as a Foil to the Skill and Power of our Physician, to show his Art

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in saving Souls, He sends the Remedy first thither, where one would have thought them past all, and makes it effectual to every one that put themselves into his Hands ; *For God who is rich in Mercy, for his great Love wherewith he loved us, when we were dead in Sins, hath quickned us together with Christ ; for by Grace ye are saved ; and hath raised us up together, and made us sit together in heavenly Places in Christ Jesus, that in the Ages to come he might SHOW THE EXCEEDING RICHES of his Grace, and his Kindness towards us, through Jesus Christ, Eph. 2. 4, 7.* This, he declares, is to get himself a NAME ; for He says, *I will cleanse them from all their Iniquity, whereby they have sinned against me ; and I will pardon all their Iniquity, whereby they have sinned against me, and whereby they have transgressed against me, and it shall be to me for a NAME of Joy, and Praise, and Honour, before all Nations of the Earth, which shall hear of all the Good I do unto them, Jer. 33. 8, 9.* I, even I am he that blotteth out your Iniquity for my NAMES sake. So when they had heard that he which persecuted us in times past, now preached the Faith, which once he destroyed, they Glorified God in me, Gal. 1. 23, 24. It renders the Grace of God the more Glorious.

§ 3. *The Conversion of Great Sinners does more than ordinary weaken the Interest and Kingdom of Satan.* They

They are leading Men into the Party of Hell. They do a great deal of Mischief before, and generally do a great deal of Good after their Conversion. Their Example very often draws in others : If *one Sinner spoils a great deal of Good*, the Conversion of such an one prevents a great deal of Mischief. Paul, who while an Enemy, *persecuted the Church beyond Measure*; when an Apostle, *laboured more abundantly than them all*; while an Enemy he says of himself, that *he was exceeding mad against the Christians*, and when a Preacher, he was thought *to be so for them*, in the Greatness of his Zeal; the Devil lost all the cruel Activity of such an Agent, when he was taken off by Grace, and the Interest of Christ had the Advantage of a Diligence in its Favour, proportionable to what he had used before in doing Mischief.

They are sensible how much Grace went to their Recovery, how much was forgiven them, how much they are thereby obliged; for, *to whom much is forgiven, they love much*, as our Lord said of a notorious Convert. She anointed him with Oyl, bowed down to his Feet, that she might bathe them with her Tears, she poured out her Heart at her Eyes; while she wept over them, she kissed them, and anointed them, wiped them with the Hair of her Head, *Luke 7. 47.* and there she could as willingly have poured out her Life

and Blood. He could hardly get Water for his Feet of *Simon*, but he was a *Pharisee*, and thought himself no very great Sinner. While the poor Woman's Love was extremely tender, officious, and over-flowing: *Seest thou this Woman, (says Christ) thou gavest me no Water for my Feet, but she hath washed my Feet with her Tears, and wiped them with the Hairs of her Head, &c.* The Reason of this different Carriage He explains in the after-Parable, of which this is the Sum, *That to whom much is forgiven, they love much.* Hence those fervent Prayers, that Activity and Diligence, those warm Affections, that ready Self-denial, that exemplary Piety, all which shine forth in some notorious Converts, who think they can never do enough for him, who has done and suffered, who has given and forgiven so much to them.

§ 4. In such notorious Converts *the Graces of Sanctification do shew themselves, and appear with singular Advantage and Lustre.*

*Begin at Jerusalem,* and if any of those obstinate Sinners there shall be softened, melted, and converted to me, it will appear to be the Grace of God indeed. Begin, not at *Athens*, among Philosophers; but at *Jerusalem*, among the worst of Sinners: Whose Reformation, Virtue and Goodness can be imputed to nothing else but the Grace of God. When a Person of good Education and some Morals,

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one that passes for a good sort of a Man among his Neighbours, is converted, the Change is not so visible, the Transition is not so discernable, neither to themselves nor others. For this Reason it is, that the Time and Circumstances of Conversion are seldom remembered by such, as the brightest Line does not show it self upon a light Wall. But when the Grace of God lays hold of an immoral Man, a Person notoriously wicked, every one sees the new Creature, the Alteration is plain; all behold it, and say, He is a new Man, he is become quite another thing, the *Aethiopian* Skin is changed, and the Leopard Spots are removed, and the Wolf is turned into a Lamb. When they can say of one that neglected all Duty, *Behold, he prays*; of a Persecutor, that, *He preacheth the Faith that he once destroyed*; When they see a *Magdalen*, whose former Character and Life was as wretched, as if she had been possess'd with seven Devils; if they see such an one at the Feet of Jesus; a covetous *Zacheus*, who never thought that he had enough, not only refund his unjust Extortions, but giving *half his Goods to the Poor*. When they see the *Drunkard* no more filled with Wine, wherein is Excess, but filled with the Spirit; the *Voluptuous* become self-denying; the *Passionate* and *Revengeful*, meek and patient; the *Proud*, humble and lowly; this shows the Grace of God to the greatest Ad-

vantage and Set-off; when the Divine Pencil lays such bright Colours and lovely Features upon so black a Ground.

§ 5. *The Conversion of such notorious Sinners will leave all those who continue obstinate and impenitent, without Excuse.*

Who can say after this, that the Mercy of God was not great enough to forgive his Sin, or the Grace of God not strong enough, to overcome his Corruptions, when this Mercy and Grace is offered to the vilest of Sinners, even in the first Place. *If I had not come, and spoke to them, they had no Sin, (in Comparison) but now they have no Cloak for their Sin.* Did I not tell thee, that I was able to save to the uttermost all that come unto God by me; and to give Proof of it, ordered my Gospel to Begin at Jerusalem.

The Sinner that shall stand at the Bar of God, with Guilt in his Looks, Trembling in his Joints, and Convulsions in his Conscience. Fearful Apprehensions! Can he deny his Guilt? No, the Eye of the Judge, like a Flame of Fire, shoots into the Heart and Conscience Light and Pain, Conviction and Anguish, at the same Time: Such Light and Conviction, that makes the old Records there legible again, which time seemed to have devoured. Can he form Excuses? What can Despair and Unbelief say, for having kept a Sinner from Christ and Heaven? Ah Lord! I thought my  
self

self too great a Sinner to be pardoned; that is, (Christ may reply) you thought I was a Liar, when I told you, *All manner of Sin and Blasphemy should be forgiven unto Men*; when I told you, that, *The Blood of Jesus cleanses from all Sin*. Look then upon Adam, that destroyed a World, *Manasseh, Rahab, Magdalen, Zachaeus, Paul*, and especially on those *Jerusalem Sinners*, who laid hold of Eternal Life, with Hands stained with my own Blood. But I thought it would have been time enough upon a Death-bed. But by my ordering them to *Begin at Jerusalem*, I let all the World know, that no time was ever to be lost. I thought I could have pleaded what I have often put off others with, that if I was Decreed to be saved, I should be saved, and if not—— But who impower'd thee to make such Rules of acting to thy self? Upon this Reasoning there was no need of *Beginning any where*: Why must secret things, that belong to God, be your Rule, in Neglect of the plain revealed things, that belong to you and your Children; when I never made them a Rule for your Conduct, nor would you ever do it in any other Case of Value? You never would venture your Life, Health, or Limbs, upon such a Notion of my Decrees, which shows the Hypocrisy of such a Pretence: You never said with your self, If I am decreed to escape, I shall escape, and so refused to a-  
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void a wild Beast, or the Mouth of a Cannon. If I am decreed to be preserved, I shall be preserved, and so let the Fire burn, that had kindled upon your House; and why the *End*, Salvation, should be expected meerly from a Decree, without the *Means*, Repentance, and Faith, and Holiness, when you always joined them together in other Cases, is only because in this Case you did not like the *Means*. And by the very Decrees you plead, I have ordained, that such shall never obtain this *End*, who dislike the *Means*; who neglect *that Holiness, without which no Man shall see the Lord*. But, O Lord, I had heard a great deal of thy Mercy, even to thy Murderers, and I thought I might have depended upon it. To which Christ may finally answer, Such Mercy as you depended upon was never heard of in my Gospel, was a pure Invention of your own and the *Pharisees*; and as for *Jerusalem*, Repentance always went along with that Commission, that carry'd them the Forgiveness of Sins.

Ap. Sp.

To what has been said, for the Practical Improvement of this Behaviour of our Lord, we may add the following Remarks.

1. *The Grace of God always prevents us, and begins with us.*

*Begin at Jerusalem*, or *Jerusalem* would have been long enough before they would have

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have fought after Him; *He prevents us with the Blessings of his Goodness.* The Good Shepherd goes after the lost Sheep: For He came to seek in order to save that which was lost. While the Prodigal was a great way off, the Father runs to meet him, so little Reason is there to fear He will run from us, when we come to Him.

2. *This is strong Consolation against any Temptations to Despair, that arise from the Thought of Your being the greatest of Sinners.*

What could our Lord do more to encourage you to hope? And what can you do so unsuitable to all this, as to throw it up, in distrust of Him, or disponding in your selves? Is it possible for all the Powers of Darkness, to form a Cloud so Gloomy, as this will not dart some Light and Comfort through? Open thy Soul to this Assurance, it's a Beam from the Face of thy Redeemer, *to give Light to them that sit in Darkness, and in the Shadow of Death.* Look upon Jerusalem City, and tell the ~~that~~ *he lies*, the next time he says there is *no Hope.*

But he urges, I am a vile Sinner. True, yet this Text stands betwixt me and Damnation, between me and Despair. But I am the Chief of Sinners.—Agreed, make me as black to my own Conscience as possible, it shall only serve to raise my Admiration of the Free Grace of our Lord Jesus Christ, and drive me  
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*Ap: Sp*

the furer to Him, who came into the World to save Sinners, of whom I am Chief.—But thy Sin is such it can't be forgiven.—That's a Lie of the Devil; for *the Blood of Christ his Son cleanseth us from all Sin, and all manner of Sin and Blasphemy shall be forgiven unto Men.*—But you have sinned *the Sin against the Holy Ghost.*—If so, You were too sure of me to give me all this Disturbance; *when the strong Man keeps the Palace, all is in Peace*; no Workings of the Good Spirit, no Disturbance from the Evil One: My Concern about my Soul, and your Opposition, are things that are inconsistent with that State you would perswade me I am in. I will not let go my Hope, since He wants nothing belonging to a compleat Saviour, and I want nothing but what I may receive from Him.

3. *These things conclude as strongly against Presumption in the other Extream.*

Look over all the Instances here mentioned, and see, if any of them were saved without Faith and Repentance. Will you say, *St. Paul, Mary Magdalene, and the Jerusalem Sinners,* were saved by Christ, upon their Faith and Repentance, and New Obedience; therefore I shall be saved by this Mercy, without these? They were saved *from* their Sins, therefore I shall be saved *in* them. This is a Presumption upon a sort of Grace, that the Bible no where promises, and that never saved any one Soul yet,



yet, nor ever will. Besides, were not those who remained impenitent, afterwards destroy'd for all this? Properly, none ought to despair of the Mercy of Christ, but those who thus presume upon it, by expecting the Benefit of it, in a Way it shall never be bestow'd. The establish'd Order of Salvation is *Repentance and Remission of Sins*, we are saved by *Grace through the Washing of Regeneration, and the Renewing of the Holy Ghost*; out of this Method, all the Merit of Christ, and all the Mercy of God will not save me. 'Twas Mercy and Grace brought forth this Method, Wisdom and Justice approv'd it; Can the same Mercy and Grace annul it? Can Truth and Holiness ever leave it? In this Method the worst of Sins shall not be my Ruin; but out of it, all the Grace in Heaven can't prevent it, because, properly speaking, there is no such Grace in Heaven, nor any where else, but in the vain Imagination of those, who love their Sins too well, to part with them, even for Eternal Life it self.

The Offer of Salvation, is, indeed, amazing Grace; but Mercy meerly offer'd saves no Man, without Acceptance of the Grace, and Compliance with the Method of Salvation. 'Tis *to as many as receiv'd Him*, that Power is given to *become the Sons of God*. What's included in this Acceptance of Mercy; How the Grace of God works it in us, what we can

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do, or cannot do in it, belongs not to me at present to enquire? But the absolute Necessity of the Thing it self, is what appears from this Text, against all Presumption whatsoever, because, there is nothing in Heaven or Earth provided in the Room of Faith and Holiness, nor can any one stand forth and say, that the Grace of the Gospel has made Provision of any Thing, either in God, Christ, or the Spirit of God, to stand in the Room of Faith and Holiness, for without Faith I have no Part in God nor Christ. And further, because, these Sinners of *Jerusalem*, who did not repent and believe, according to this Commission, were afterwards, notwithstanding the Grace of the Offer, finally destroy'd. In a Word, the immense Goodness of this Offer forbids all Despair, and yet at the same Time, doubles the Damnation of such as dare sinfully presume upon it on the one hand, or refuse it on the other.

4. *This is a Warrant, and Obligation upon Ministers to offer Salvation to the worst of Sinners.*

They were to go into the City, and preach Repentance and Remission of Sins to whomsoever they had met. If they had met the false Witnesses, that witnessed against Him, if they had met Those that cry'd out, *Crucifie, Crucifie him*, They must have preach'd this same Crucified Jesus to them all.

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The original Commissions are the Model of all our After-preaching, and by comparing them together, they deliver the two great Ends of Preaching; one is the *Conversion* of Sinners, *Let Repentance and Remission of Sins be preached unto all Nations*; the other, the *Edification* of Saints, *teaching them to do, whatsoever I have commanded*; this is the *whole Counsel of God*. You therefore who are Christians, should not think much of the Time and Pains laid out sometimes upon Sinners, in those Things, both of Knowledge and Practice, which, it may be, you are already very well acquainted with. There was a Time when you needed the same Things to be laid before you; others, then sat by, and heard those Things that prov'd your Conversion, though they were well acquainted with them, and had heard them many Times before.

They forget this, who give Way to such a Nicety in Hearing, as creates an Indifference, if not Uneasiness, under the plain and necessary Addresses to those, who are yet in their Sins, and to People of a lower Class. Some are all for a Word of Knowledge, and are ready to despise what is not Deep, Researched, and Peculiar— We knew all this before— As if, affecting the Mind, impressing the Conscience, with a more religious Sense of Truths that are very well known, and repeating there-upon the same Acts of Worship to God, which



they are in their Nature apt to produce, were no Part of our Religion; when indeed, it's the very best Part, and that, to which all Knowledge is no further excellent, than as it is subservient. Others are all for a Word of Affection, and that which does not elevate, surprize, and powerfully move the Passions, is with them, on the other hand, but a dull Story, forgetting, that our Business is not only to raise the Affections, but to inform the Judgment, *that you may grow in all Wisdom and Understanding.* In short, We should have but few Conversions, and the greatest Part of the World would die in their Sins, if you were never to hear any thing that you knew before. And on the other side, if we were always *laying again the Foundations*, there would be but few *built up in their most Holy Faith*; it remains, that we endeavour as we can, to approve our selves such wise Stewards, as may give every one their Portion in due Season; that while the strong Men must have their Meat, the Babes in Christ may not want the sincere Milk of the Word, that they may grow thereby; remembring always, that it is more to our Purpose, to convert one Soul, than meerly to entertain a Thousand.

5. *The infinite Sufficiency of the Merits of Christ's Death and Sufferings is seen in this Offer.*

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The Ancients used to say, If you would see the *Trinity*, you must go to *Jordan*; where the Son was baptized in the River, the Holy Ghost descending upon him, and the Father's Voice was heard, Saying, *This is my Beloved Son*. I may say, if you would see the infinite Sufficiency of the Merits of Christ, and the exceeding Riches of his Grace, you must go to *Jerusalem*, and see, to what Sort of People he does in the first Place open the Treasures of Mercy. *The unsearchable Riches of Christ*, Unsearchable indeed, since *Jerusalem's* Sins could not exhaust them; *Be it known unto you, Men and Brethren, that through this Man is preach'd unto you, FORGIVENESS OF SINS, and by him, all that beleive, are justify'd, from all things, from which they could not be justified by the Law of Moses,*

6. *He that could first destroy Sin in its full Strength, Sin at the Height, and in the worst of Characters, can easily do it, where it is in part already mortify'd and subdu'd.*

If Sinners of such a Rank and Size are sanctified and sav'd, will He not carry on the Work in a weak Christian? He who was able thus to seize and recover the sturdy Offender, that can thus conquer Sin in its full Strength and Vigour, cannot He subdue it, when it is half dead and mortify'd? He that can raise from the Dead, can surely continue Life where  
it

it is begun. It is a Comfort to a weak and trembling Christian to see what Christ has done for the most wicked and hardened Sinners ; for he that can thus turn a Wolf into a Lamb, can surely preserve the Lamb from the Devourer.

7. *Jerusalem is the Mother-Church of all Churches, the Mother of us all.*

There, the Gospel began, thence, it had its Rise and Spring. As at *Antioch* the Christian Name, so at *Jerusalem* the Christian Church, first began. How proud had *Rome* been, if either of these had been done at that City ? if Christ had said, Let Repentance and Remission of Sins, be preach'd to all Nations, in my Name, *Beginning at Rome* ; or if it had been said, the Disciples were *first called Christians at Rome* ? They would immediately have cry'd out *Mother-Church*. They would have made a mighty Noise about *Beginning at Rome*, &c. This would have been Demonstration for their sham *Supremacy* over all Churches. But as truly as *Eve* was the Mother of all Living, *Jerusalem* appears to be the Mother of all Churches. There, *Peter* preach'd his first Sermon ; there, he made his first Converts, and founded the *first Church*, that is, the first Congregation of faithful People, and this is what even they who complement *Rome* with this affected Claim of Supremacy, are



are themselves forced to acknowledge, \* and we too, are willing enough to allow Her the Title of Mother, in such Sense as the Scripture has done it before us, that is to say, *the Mother of Harlots, and Abominations of the Earth.* †

8. *This obliges all that have obtained this Grace, to be of a like merciful and forgiving Spirit.*

To be implacable is to be like a Devil; to be a Christian is to be like This Jesus, who upon a Cross, pray'd for his Enemies, *Father forgive them.* Like this Jesus, who after his Resurrection, courted these Murderers into the Salvation purchased by his Death and Blood; who gladly bestow'd it upon all that would accept it, and waited forty Years upon the Rest, that they might have *Time and Space to repent.* This Jesus is the Head, the Author, and Pattern of our Religion; and this Religion is certainly like Himself, a Religion that inspires this Godlike Temper of Mind; a Temper particularly chosen out to shew the Child of God, in one of the most genuin Features of his Heavenly Father. *But I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that you may (appear to) be the Children of your Heavenly Father.*

\* — Ecclesie Hierosolymetanæ quæ est aliorum omnium Mater. Baron. Anno 382. Numb. 15.

† Rev. 17. 5.

If Christianity does so much consist in a Disposition to treat even our very Enemies thus; if Christ has enjoined this Temper of Mind upon all his Followers, as a Mark of his True Religion, and of its genuin Professors; if the very Essence and Beauty of this Religion lies in having the *same Mind in us that was in Christ Jesus*; and in some Conformity to that most lovely Person, whose Zeal for God's House *eat up himself indeed*, but did not devour those about him; if it does so much consist in an Imitation of that excellent Person, who is Goodness and Benevolence it self: If, I say, this be the Spirit of our Religion, and of its Author, JESUS, even towards Enemies themselves; tell us, O ye Severe, ye Rigid, of all Complexions and Parties, tell us, How must Brethren be treated? How must those, who are weak in the Faith, be received? Who though perhaps mistaken in differing from us, yet are not therefore Enemies; are not viler for mistaking the Mind of Christ, than *Jerusalem* Sinners for killing the Person. Will it please him, who has forgiven thee and them, so many Talents, to see thee take thy Brother by the Throat for a few Pence; and they too not borrowed by him, but laid upon him by thee? Will perpetual worrying of thy Brother suit the Temper of that Jesus, who was no sooner got down from the Cross, in a manner, but contrives how to save them that nailed him

him to it ? One would imagine those Scriptures never had a Place in our Bible, that command us to *bear one another's Burdens*, instead of laying new ones on, *and so to fulfil the Law of Christ ; that we should be kindly affectionate one towards another, and forgive one another, even as God for Christ Sake has forgiven us.*

Bigots there may be, and have been, of all Perswasions ; but an implacable, irreconcilable, cruel Christian, is of the same Figure of Speech as a godly Adulterer, a religious Drunkard, or devout Murderer. A Religion that inspires Cruelty and Revenge ; that is so far from forgiving Injuries, that it multiplies them upon such as desire to injure no body ; that can allow its Votaries to contrive, as near as possible, the Misery of poor People in this World, or their Damnation in the next ; as they do undeniably, who first tempt a poor Creature to shipwreck his Conscience, and then strain upon him for not doing it ; first tempt a Man to be an Hypocrite, and next punish him for not being so : I say, a Religion of this Complexion needs no stronger Confutation, nor can be better prov'd to be none of his, than to be compar'd with this Temper and Spirit, with this Carriage and Commission of the lovely Jesus. For, O Lord ! where didst thou ever put Fire and Sword, Prisons, Halts and Gibbets into thy Commission ? Or, what was



ever seen in thee, that could look like approving of any such kind of Methods? Hadst thou ever said to thine Apostles, *Go, Preach the Gospel, beginning at Jerusalem*; and they that won't believe as you bid them, plunder, imprison, and starve them. Didst thou ever give thine Apostles such Powers? Are Men to be forced by Pain into the Belief, that this Jesus was the most merciful Being, that his Religion was the kindest thing in the World, and his Ministers are all Sons of Benignity and Peace; and if they will not believe it, to call for the Jailor and the Rack to prove it. Such a Commission would rather be supposed to come from *Appollyon*, the Destroyer, than from Jesus, the Saviour of Mankind; *Who came into the World, not to destroy Mens Lives, but to save; to make the Lamb and the Wolf feed together, that there might be no more destroying nor hurting in all thy holy Mountains.*

Think once more, to whom it was this Offer was going to be made: They had spit in his Face, in whose Presence Angels cover theirs, raptured with Delight and Joy, and have no sweeter Ecstacies, than to behold his Beauty; they had blindfolded his Eyes, which had so often wept over them and their Children, and so often turned up to his Father in Heaven for them; they struck him, buffeted, scourged him; they mock'd him, despis'd him,

him, and expos'd him to the most contrived Indignities, that ever attended a Crown of Thorns, and a dismal Cross; he forgave it all, to every one of them that would but repent.

If the History of the World had ever afforded an Instance of a good Prince, whose Government was most Rightful, his Administration according to the best Laws, temper'd with Equity and Moderation; his Temper gentle and mild, most affable and condescending, one that treated his Subjects as any Father could do his Children, laying himself out intirely for their Benefit and Service, so that the People could not but own, *He had done all things well*, how surprizing would it be, to find after all, that this good Prince was assassinated by those whom he had most oblig'd? That there should be any Beings on this side Hell capable of such a thing? Well, in the last Agonies of his Life, he calls some Friends about him, and says to this Purpose, I am dying of the Wounds they have given me; I had Reason to expect a kinder Return— However, I forbid all Revenge upon any of those that relent upon it, and before I die, I order that there be an Act of Grace forthwith drawn up, and proclaimed for the Pardon of my Murderers, upon Condition only that they be sensible of what they have done, that they acknowledge their Fault; and

to give them Assurance that they may depend upon it, I will have it subscribed, and sealed, with some of that very Blood which they have drawn. And since I find my self dying away, I do command with my last Breath, that the Heralds who shall proclaim this, do send the *first Copy* of it, to Him that gave me the first Wound, and the *Second* to him that struck the deepest—and so gave up the Ghost. How would all the Annals have rung of such an Instance as this? What a Noise would it have made in the World? His Name would have stood for the Figure of all Goodness. Arts and Sciences would have lavish'd all their Treasures upon the Memory of so much Grace, the Historian, the Orator, the Poet, the Painter, the Statuary, nor would they have refrained from raising Altars to so much Divinity incarnate—There is a Person of whom all this is Fact, there is a *Name*, to which all this is due—'Tis Thine, *Oh Jesus*, that lovely Name, even Jesus, *that hath delivered us from Wrath to come*, by dying under our Hands, and for our Sakes.

Here then, with the Apostles, let us stand, and gaze, and wonder, and worship, as they did, after He had said these Things; Things so Divine call for a special Act of Adoration; the Whole God shone forth in this Goodness. His Miracles did not speak Him more Divine. *I will not execute the Fierceness of my Wrath,*



*I will not return to destroy Jerusalem, for I am God, and not Man; such is the Language of the Deity, and such the Language of this Commission.*

JESUS! with what a Mind and Frame of Soul, didst thou leave this World, and go up to Heaven? And art thou still the same? Has the highest Place in Heaven only enlarg'd thy Power of doing good, according to the establish'd Oeconomy, and Order of Grace? And is that Grace still as Free, as Full, as Extensive, as Sufficient, as when first offered to *Jerusalem*? Then I am thy Captive; for who can hold out against all this? Who can deny any thing to it? Hear me but in the following Prayer, That some Portion of the same Spirit, that renders thee so lovely, may descend upon me, and then I am sure to be beloved by thee; for if this be thy Carriage towards thine Enemies, what is thy Heart towards them that love thee as their own Souls? Let therefore all those Passions and Affections, that held the Apostles in Extasie of Attention, when they beheld at parting the sweet Majesty of thy humble Grandeur; when they beheld the Marks of thy late Sufferings, and of present Authority, of all Power in Heaven and Earth, and of brotherly Love, at once seated in thy Divine Aspect; when they beheld the Heavens opening, their Lord ascending, and followed thee with Eyes drowned in Love, and

and stretching, with curious Wonder, into the Celestial Presence; let these same Passions and Affections, so possess my Soul, and devote me to thy self and Service, that I may never give over looking upwards in Expectation, till I shall behold thee *in like manner coming the second time, without Sin unto Salvation.*

**FINIS.**

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**ERRATA.**

Page 9. Line 3. for *Sheppard* read *Shepherd.*

## Advertisement.

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